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INTERNATIONAL BIBLE STUDY.

February 4, 1883.——*Mark* XIV. 43-54.

For comment, see last Guardian.

February 11, 1883.——*Mark* XIV. 55-72.

It was probably ten or eleven o'clock in the evening when the party who had arrested Jesus returned through the gates of Jerusalem. They stopped first at the house of Annas, who had been high-priest the previous year, and after a brief halt took their prisoner to the house of Caiaphas. The remaining hours till break of day were spent here. There was doubtless a quadrangular court in the middle where Peter tarried with the servants. Jesus was interrogated by the high-priest in a room opening on this court. Near the entrance of the house was an arched way from the gate to the court, called the porch. Towards morning the members of the Sanhedrim came together in the house of the high-priest, for the trial of Jesus. Jesus appears to have been on his feet almost the whole night. The evangelist gives first as most important, the action of the council as regards Jesus; afterwards, the account *of Peter's denial, though this* must have occurred first.

The first thing to be done was to find witnesses upon whose testimony they could sentence Jesus to death. They had no little difficulty in getting the right sort. Some how or other, every body that was brought gave testimony that favoured Jesus, without intending it. Had they wanted testimony to the goodness, the condescension, the generosity, the justice, the truthfulness, the wisdom and power of Jesus, they would have had no difficulty in securing it. If they had been seeking to prove his purity, his magnanimity, his devotion to the Scriptures, his fearlessness in rebuking evil, his zeal for God, they would have easily succeeded. What they wanted was to find witnesses who would testify, without mutual self-contradiction to something bad in Christ's teaching. Three years before he had said something about rebuilding the temple in three days, and this seemed the most tangible thing they could get hold of. One man reported him as having said, I will destroy this temple made with hands, and in three days build another without hands. But the second witness reported the matter somewhat differently. The witnesses of course were sought for, before the trial, if trial it can be called. Some hours of the night were spent in sending here and there for these witnesses. Having spoken of this, the evangelist is led on to speak of the breaking down of their testimony, and of the appeal made to Jesus by the high-priest, who wished to get something from his own mouth that would make up for the defective testimony.

"The high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?" 60.

In the midst of whom? Of the chief-priests, elders and scribes mentioned in v. 53, who had come together in the night. This council differed from that mentioned in xv. 1, "the elders, scribes and the whole council" in this only that there was a fuller attendance at the latter gathering.

Though challenged by the high-priest Jesus declined answering; he held his peace. He knew that their object was to use his words against him.

"Again the high priest asked him, and said unto him, Art thou the Christ, the son of the Blessed?"

They had not been able to find any body who had heard him say this. Our Lord was not in the habit of declaring himself the Messiah. He indeed had forbidden his disciples to declare this, wishing that men might be led to recognize the testimony of his works, of prophecy, of John the Baptist and of the voice from heaven, until the overpowering evidence of his resurrection. A mere pretender would constantly have proclaimed his title, and would have instructed his disciples to proclaim it on every occasion. He preferred to be attested by the facts of the case. But when thus pointedly challenged, and even adjured, by the high-priest, he witnessed a good confession, and did not deny that upon which he knew would be grounded his condemnation. All at once declared that he stood convicted of blasphemy out of his own mouth. But it is evident that he whom the Scripturess herald by this title of Messiah, is not guilty of blasphemy in assuming it; it was for them to adduce evidence from his acts and words that he was not justified in assuming it. This they did not for the reason that they could not.

Then they who had Jesus in charge began to insult him in various ways. Finding that he was passive in their hands, they were ashamed of the awe that they had had in approaching him, and relieved their feelings by going to the other extreme. One vied with the other in heaping contempt upon him. They spat upon him. They derided him for his prophetical claims; blindfolding him and then buffeting him that he might say, by spiritual insight, who had struck him.

One of the maids of the high-priest was sure that Peter, who had managed to get into the court, was a follower of Jesus. He positively denied it. He was intent on staying there, to see what would become of Jesus, and was afraid he would be put out, if detected. But soon he has to encounter the same charge. And before the time of cock-crowing, 3 or 4 o'clock in the morning, he has actually lied thrice, denying that Jesus was his Master or that he had any connection with him whatever; backing up his denial with oaths. Ah, what a trial to Jesus. Is this all that Jesus can accomplish in three and a half years of ministry? Is this the sort of convert his holy life and faultless teaching produce? Jesus knew what was in man; knew the strength of sin; and felt at this moment, more profoundly than ever, the necessity of dying for humanity that the Spirit of God might come to the hearts of men and reveal to them the love of God in the crucified. Peter was awakened by the crowing of the cock, to a sense of his guilt, and went out that he might hide his tears, leaving his lie behind him.

WEEKLY REVIEW

—Last week a fine steamer called the *Inflexible* arrived from England. She brought the cargo of a vessel that had been wrecked. She made the voyage very successfully, and not only reached the harbour but entered the Prince's Dock where she was happily berthed. All on board might congratulate themselves on the perfect safety with which she had brought them through the various perils of the way. But before the Captain had had time to land, the steamer was run into by another steamer, the Clan Ogilvie, and sunk even in the Dock. The accident appears to have been brought about by an inexplicable mistake made by the party who was in charge of the engines of the Clan steamer at the time, and who misread the orders telegraphed to him from the bridge of the steamer; for *astern* he read *ahead*, and kept increasing the speed when the order was to back the vessel. Of course he had the best intentions in the world, and was greatly shocked when he found what ruin had been wrought. In reading proofs we often seem to see what is not, and allow the wrong word to remain under the supposition that the right word is there instead. This does not relieve us of responsibility, nor can a similar mistake on the part of an engineer be extenuated. It is remarkable that no life was lost; but a vast amount of money was sunk in the twinkling of an eye, by this slight inadvertence. The coming to grief of the *Inflexible* after so successfully accomplishing the voyage, illustrates the persistency with which danger tracks us while we are in life. The mistake of the engineer illustrates at once the fallibility of every thing human, and the necessity, after making the most perfect arrangements for the preservation of safety, of relying upon a higher Power.

—A Contemporary extracts from the *New York World* a very slashing and bitter notice of Mr. Joseph Cook. The *World* deems it a matter of regret that Mr. Cook should have got away from New Zealand without being eaten. This simply means that the *World* has some idols that Mr. Cook does not bow down to. The cause of this spite appears in the article itself. Mr. Cook has spoken disparagingly of Mr. Herbert Spencer and Professor Fish. The *World* goes with the world in its admiration of some whom Mr. Cook dares to critize.

ARCHIVES

—Our correspondent H. A. G. does not find any thing in Scripture to show that a growth in grace is necessary to entire sanctification. We understand him to mean that a man has not to grow in grace before receiving Christ in his fulness. Some may perhaps understand him as setting aside the duty of growing in grace, and, remembering that the last words of Peter to the churches was an injunction to grow in grace and in the knowledge of Christ, and Paul's aspiration in Philippians to know more of Christ and be conformed to his death, and the faith of the Thessalonians which 'grew exceedingly,' may conclude that it is H. A. G. who is unscriptural But as we have said, the point he is seeking to establish is that just as the awakened sinner may come at once to Christ and be forgiven, so the person who seeks to know Christ as his sanctification need not tarry till a deeper work of grace is wrought in him. Our own notion of the matter, i. e. our own reading of scripture, is that when a man believes on Christ, Christ in all his fulness becomes his; but at first his appropriation of the grace of Christ is limited by his sense of need. As he learns more of Christ, he becomes aware that his nature is more deeply corrupted than he supposed, and that he needs an experience of the power of the Holy Spirit beyond what he has known. Happy for him if he learns that this of which he feels the need is available through simple faith Too often, the Christian at this stage is misled by the idea that the end sought is to be realized through his own efforts. He imagines that his renewed heart must furnish him with the power of rectifying what is amiss in his nature. But sanctification is by faith. The sanctifying virtue is in Christ, and reaches us through our union with Christ, as the sap of the vine reaches the branch moment by moment. When the believer discovers that he has in Christ all things that pertain to life and godliness, and is thus a partaker of the divine nature, let him add to his faith virtue, and to virtue patience, and to patience godliness, and to godliness brotherly-kindness, &c., a thing which he could not possibly do if all things pertaining to life and godliness were not his in Christ. The life of the Christian should be characterized by persistent progress and in order that it may be so, it is necessary that he should continually know Christ as made of God unto him wisdom, and righteousness, and sanctification and redemption. What is the mark to which Paul was pressing forward for the prize of his high calling? It can hardly be the blessing which our correspondent is recommending, for Paul had been preaching the Gospel of Christ more than 30 years when he wrote this.

—A private letter from America says:

"One of my Christmas presents is the *Gesta Christi* by Charles I Brace, who is especially known as the President of the Children's Aid Society for many years. This book is a history of human progress under Christianity, or an investigation of the influence of Christianity on the laws and customs of society from the time of the Roman Empire, until now. The work shows a careful study of ancient and medieval law. In considering this subject, he says, 'one must not confound Christianity with the Church. The student who searches for the pure and benevolent inpress of the great Teacher on the wild annals of human society, must divest himself of much reverence for the so-called Church of Christ on earth.' It is because the part which this organized church plays in medieval and modern history is so disheartening to me, that I have wished to read this book."

We have placed among our selections a number of extracts from this book. We have not seen the book, but are indebted to the Christian Exvidence Society for these extracts.

—A London paper says:

An evening contenmporary announces what looks like an audacious move on the part of "General" Booth. People with money, who need to live on the interest, are invited to hand over their capital to the Salvation Army, and Mr. Booth and his son will give them a bond engaging to pay five per cent. interest on the amount during the lifetime of the giver.

When we first heard of Mr. Booth's proposal to have a magnificent central Hall in London, we had our doubts about the expediency of it. It is a fact, we believe, that the principal success of the Salvationists in getting people saved, has been in open-air efforts and in small meetings in out of the way places. The reason assigned for the existence of the Army is the fact that the people of the lower classes do not attend the churches, and will not know the Gospel unless it is taken to them. Lately the Salvationists have got some enormous buildings in London and they have also some heavy debts, at least General Booth has. One of the prime conditions of success in working among the depraved and ignorant, is the unequivocal exhibition of disinterestedness, and it would have been better if the General had not put himself in a position in which he is obliged to ask others to put their property in his hands. We trust that Mr. Booth will soon get out of this entanglement, and profitly the lesson. The case of the Roman-Catholic Archbishop Purcell in America who undertook to take care of the money of his parishioners and has lately failed for some millions, should be a warning to all leaders in the Church of Christ. The less that ministers of the Gospel have to do with money the better for the spiritual interests committed to them.

—Noticing Canon Farrar's latest work, *Word and Work* says:

"Even a superficial reader of these volumes cannot fail to perceive that, whatever theory of inspiration Canon Farrar may hold, his opinions are not absolutely and always determined by the text of the New Testament. The writer allows himself a latitude of expression which no one would presume to adopt in handling the words of God. One instance may suffice. We advisedly choose one which many would consider trivial. Speaking of the scene in Gethsemane, he writes:—'Under the dark shadows of the trees, amid the interrupted moonlight, it seems to them that there is an angel with Him, who supports His failing strength.' The angelic appearance to which he alludes is only found in the Gospel by Luke, and it is given in these words: 'And there appeared unto Him an angel from Heaven, strengthening Him.' The Evangelist speaks only of an appearance to Christ; the Canon writes as if some shadowy form seemed visible to the three disciples who were at some distance in the garden. Now let it be noted, neither of the three Gospels in which the scene at Gethsemane is narrated even hints that the disciples were witnesses of His agony when He "fell with His face to the ground," and all of them agree in saying that when He returned to them He found them asleep!

We understand that the agony in the garden was caused specially by the manifest want of spiritual life, of consecration and faith, in the disciples whom the Lord Jesus had been for years training for the work of showing mankind the nature and power of his salvation. They were the link between him and a perishing world. The conflict that he was this evening carrying on with the Prince of this world was in their hearts. They had been most distinctly advised that he was about to be taken from them, yet how indisposed they were to recognize the tremendous responsibility that was resting down upon them. It was of the utmost importance that they should be awakened to a sense of the danger in which they were, that they might be in some measure prepared for the hour that was at hand. Jesus prays and then goes to the three, looking for the answer to his prayer, but finds them sleeping. The Prince of this world was aiming a tremendous blow at Christ himself through them, suggesting that all efforts to reclaim mankind would be in vain, and that from age to age his endeavour to purify the Church would be met by such fearful spiritual inertia as confronted him now. But an angel appears to encourage him. It was not physical strength that his human nature needed so much as to get his drooping hope sustained by some bright prospect. This angel was just a latter day believer, like the angel mentioned in Rev. xix and xxii. Angel means *Messenger.* In this angel that appeared to him in the garden, an assurance was given to Jesus that he would yet see his prayer of John xvii fulfilled in his believing people.

—The concluding words in the address given by H. E. the Governor at the late University Convocation, do not please some of our contemporaries, English and Native. He expressed the hope that "never, under the auspices of the British Government, would there be sanctioned or tolerated teaching which is opposed to those supernatural beliefs which actuate all religious organizations, and which give to morality the support of the reliance on a higher power, and the encouragement of immortal hopes." Now it is well known that there have been men in the professorial chairs of our Government colleges who have publicly expressed their rejection of the beliefs referred to. Our readers may remember that in our issue of Dec. 16th last, we gave some quotations from a work on "Bacon" by Professor Selby to the effect that it was because of the age he lived in that Bacon professed to believe in revealed religion. Do the words of the Governor entitle us to expect that there is to be a more careful supervision of the teaching of our Colleges to secure the principle of neutrality which has been so much abused?

—Baboo Chunder Sen announces in the *New Dispensation* that he has received a command from on high to make a pilgrimage round the world. The religion of the *New Dispensation* is not understood in the West as it should be. Perhaps he is of the opinion that the cause will make more progress in this country if he obtains the countenance of some advanced thinkers of the West.

—A very distressing calamity occurred in Bombay on Thursday last, by which twenty one women and two children were trampled or crushed to death while seeking to make their escape from a wool-cleaning establishment, under the influence of panic caused

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by the belief that the house was on fire. About 500 women and children were employed in this establishment in Pinjrapole Lane, on the upper floors of a building having as its only means of egress a narrow stairway. There was a squall of wind filling the place suddenly with dust, and a woman became alarmed and cried "fire," where-upon all rushed for the staircase and a fearful crush took place resulting in the death of 23 persons and the injury of as many more. Many of the victims were girls aged from the 12 to 15. Surely it is somebody's business to see that such numbers of work-people are not allowed to be crowded into buildings without suitable means of egress. The factory belonged to a Bania, one of those who are so anxious for the preservation of animal life.

—The Rev. G. K. Gilder writes to us from Lahore of a cheering work of grace. He says: "You will be glad to learn that we are going through a revival here. We are holding special services. About fifteen have publicly sought for pardon. Nine of these are clear cases of conversion, and have borne testimony publicly to present salvation."

FREE GENERAL ASSEMBLY'S INSTITUTION NEW BUILDING.

The Free General Assembly's Institution was recognized in 1861 as a College in connection with the Bombay University, and has gradually secured for itself a permanent place among the educational agencies of this Presidency.

The progress of the Institution, however, has been retarded by the inconvenience arising from having the School and College departments in a building not well fitted to accommodate both together. The School especially, has suffered from being confined almost entirely to the ground-floor of the building.

It is now proposed to raise a structure suitable for the extension of both the School and College departments; and this appeal is addressed to the public in order to obtain assistance from all classes in carrying out the proposal.

We expect help from our old pupils, some of whom are now in a position which enables them to bestow substantial benefits in return for what they received from the teachers of their early days.

We expect help also from all interested in the work of imparting to the people of India a knowledge of European science and literature.

And, lastly, we appeal to the friends of Missionary Institutions, as our great desire is to carry on the work begun by Dr. Wilson, the founder of the Institution, whose name will be kept in remembrance by the designation of the new erection as the Wilson College.

It is hoped that the sum contributed by friends here, together with what is raised in Britain, will amount to Rs. 75,000, and that this will be met by a grant of an equal sum from Government.

Donations may be sent to the Treasurer of the Free Church Mission, or to any of the Missionaries.

24th January 1883. R. Stothert.

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SATURDAY, FEBRUARY 3, 1883.

CHRIST'S BLOOD.

In the *Advocate of Bible Holiness* for December is an article entitled, "Did Christ's blood decay?" by Dr. Daniel Steele. Dr. Steele had seen the opinion expressed that the blood of Christ shed on the cross had dried and decayed on the ground, and having been quite shocked by the expression, has written this article to combat that idea. We have a very high respect for Dr. Steele, and for his opinions regarding the teachings of Scripture, but we must confess that we have no such feeling as he expresses with regard to this matter. His objections to the opinion quoted are I, that it derogates from the dignity of the Son of God to assert that one part of his humanity, and that a vital part, is permanently subject to death. 2. It is taking the first step in the path which ends in counting the blood of the covenant an unholy thing, i. e. like the blood of a common man. 3. In saying that natural law had its course in disposing of the blood of Christ, the writer has put himself in a position where a sceptic can logically force him to make the same admission respecting the body of Christ. 4. Scripture says, Thou wilt not suffer thy holy one to see corruption. Rejecting the teaching of the Romanists that the blood was restored to the body when he arose from the dead, Dr. Steele sets forth a theory which, he says, is supported by Chrysostom, Calvin and Bengel, viz. That the blood always remains blood shed, ever fresh and pure from corruption, in the presence of God, having been carried into the heavenly sanctuary by Jesus, the great High-priest, after his resurrection. This act, he supposes, was performed on the resurrection morn, immediately after our Lord's appearing to Mary Magdalene. He said to her, Go to my brethren and say unto them, I am ascending unto my Father. For this reason he said unto her, Touch me not. But it would seem from the narrative that a *very* short time intervened between this interview with Mary and the meeting with the other women who held him by the feet. Dr. Steele thinks that this theory makes the atonement a vivid, present reality, if the blood of the Victim were continually flowing; and he finds other advantages in it.

Our conception of the teaching of Scripture on this matter is very different indeed. When the Scriptures of the Old and New Testament direct our attention to the blood of Christ, it is not to the mere blood-shedding on the cross, nor the mere act of dissolution, but to the shame, the ignominy, the mental and physical suffering, the hiding of God's countenance, the curse, the rejection by man, all that makes the last day of Jesus so replete with awful interest. Our attention is not directed to some blood unnaturally preserved separate from Jesus himself, in heaven, but to the record of what Christ went through at the hands of sinners. Look for instance at the 53d chapter of Isaiah, and see how the various features in the humiliation and suffering of Christ are dwelt upon. It is so also in the 22nd Psalm. The most prominent feature is his rejection by the people of God; the next is his seeming rejection by God: "We did esteem him smitten, stricken of God." In order that the sacrifices might be a definite type of his expiatory death, stress is laid upon the blood-shedding. But suppose that Jesus had died from the bursting of a blood-vessel, with his own consent, would that have been a fulfilling of the type? The blood that proceeded from the pierced hands and feet of Jesus could have caused a very small part of his suffering. The death itself was, if we separate it from all that preceded it, only a release from suffering. In order to suffering there must be life. Blood has vitality only while it is in the veins, while it is circulating. Its life is in the fact that it is every moment loosing itself in the flesh, and is every moment formed anew from the chyle. Christ took upon him a body like ours, subject to the same laws of decay, and it was decaying and needing fresh supplies every moment of his existence in the flesh. The Father needs no miraculously preserved blood (if one could call it blood) ever suspended before him, apart from the person of Christ, to remind him of the atoning death of Christ. Nor do the saints of Christ need it. They are ever looking unto Jesus himself, whom they behold as a Lamb that had been slain, but especially are they looking unto him as he is revealed in the Gospels which delineate the manifold features of his crucifixion. The apostles, writing to the Jews who were trusting in their sacrifices, were naturally led to speak much of the saving efficacy of the blood of Christ. But we are saved by the fact that Christ gave himself for us, gave *himself* up to be a curse and to suffer all that his enemies chose to inflict upon him. He was despised and rejected of men, a man of sorrows and acquainted with grief. It is said that the redeemed overcome through the blood of the Lamb. Again it is said that they are more than conquerors through him that loved us, and whose love was manifested in giving himself for us.

We have before spoken of the importance of recalling, when we speak of the blood of Christ, all that is signified by that expression. It is possible to get into the habit of speaking of the blood as cleansing from sin, without any thought of all that is comprehended under that expression. After many years of acquaintanceship with Christ, the Apostle Paul still counted all but loss for the knowledge of the suffering of Christ. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death. By his stripes we are healed. He was wounded for our transgressions and bruised for our iniquities.

FRIENDLY WORDS TO EDUCATED NATIVES. IX.

CHRIST'S UNWORLDLINESS. II.

To understand the unworldliness of Christ, we should consider the extent to which men have always relied on worldly motives for the advancement of religion. Religion is ordinarily sustained in this world by motives and influences such as are relied on for the prosecution of any worldly end. The great factors or motors in society are (1) the love of reputation; (2) the love of money; (3.) the love of ease.

Men who are believed to enjoy in some peculiar measure the favour of heaven, or who are believed to have obtained power over their appetites, and to be independent of the ties by which men are ordinarily governed, obtain reputation among their fellows. The desire for religious reputation is to a sentiment that rules a good many minds; and just as the artist is stimulated in his efforts by the hope of being esteemed some great one, so many are stimulated to asceticism, celibacy, and to a religious course of life by the desire for reputation. Others again are influenced in their religious

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profession by the love of money. By reason of the reputation obtained as eminently religious persons, enjoying the favour of God, people think they are pleasing God by giving them of their substance. It was in this way that the Pharisees devoured widows' houses; they made people believe that they were the favourites of heaven, and that the best thing they could do with their money or substance was to give it to them.

In its most repulsive form this thing was recognized as priestcraft, and has caused a reaction against religion. Yet where is the land, and what is the form of religion in connection with which the influence of these motives is not perceived? It is a great mistake to suppose that the excellence of any religious system will be a guarantee against the sway of such motives. It is in connection with that which is best in religion that the influence of such worldly considerations is most harmful and is most to be dreaded. Men may recognise the divine authority of the system they are upholding and yet be influenced, perhaps without being aware of it, by the love of reputation and by the love of money. It was so among the Jews. They were quite sure that their religion was of divine authority, and yet the priests and scribes were swayed almost entirely by worldly motives. They were perhaps the less careful to examine themselves as to their motives, because they were so sure that their religion was from God; instead of perceiving that what was divine in the system made it the more necessary that they should be divinely influenced in their conduct, they persuaded themselves that the divine element made it of little consequence by what motives they were influenced. The love of ease too, influences many to choose a religious life. They wish to escape the burden of secular toil and be free from anxiety regarding the morrow, and it seems to them that they will secure these ends by addicting themselves to the priesthood or the ministry. Jesus of Nazareth came as the Sun of Righteousness, to make men acquainted with the nature of true religion, and he saw the necessity of opposing to the utmost the intermixture of worldly motives in religion. Before he entered on his ministry John the Baptist had obtained an immense popularity as a messenger from God, by his austere manner of life, his independence of all that men consider comfort, his residence in the wilderness, his boldness in denouncing evil in high places &c. As John publicly acknowledged Jesus as the One whom he had come to introduce to the Jews, we might have expected that Jesus would have sought to secure the confidence of men by treading in the same path that John had trodden in. It cannot for a moment be supposed that Jesus fell behind John in the matter of self-subjection or indifference to worldly good.

Immediately after his public baptism he went away into the wilderness to be tempted or proved with regard to this and other points. He was forty days fasting, in the midst of wild beasts, without any to minister to him during that period, and without a single soul to look on and applaud. Notice this: the fastings and austerities of Christ were done in secret. When he went to and fro among men, he made no parade of his abstinence, but ate whatever was set before him, or, if unsupplied at any time, quietly suffered, saying nothing about it. He would neither exercise his divine power to relieve his own wants, nor would he make a merit of his abstinence. When a person wanted to join him as a disciple, Jesus said, The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head. On one occasion, after a long day's journey, he came with his disciples weary and foot-sore to a village the people of which would not receive him; his disciples wished him to chastise the people with fire from heaven; but he rebuked them for entertaining such a wish, and without any complaint went on to the next town. He said that it was his meat to do the will of his Father in heaven, and all who were intimate with him could see that it was so. Yet so unwilling was he to appear as a professed ascetic, that he himself drew attention to the contrast between himself and John the Baptist, so that his enemies actually trumped up the charge that he was a glutton and a wine-bibber, simply because he ate what was put before him, and did not concern himself about the fasts in which the Pharisees made so much of their religion to consist. Whether it was a rich Pharisee or a poor and despised publican that invited him to dinner, he accepted the invitation. Thus we see that the manner of life adopted by Christ was calculated to discredit those principles that had so much place in the religion of the day. He wished to give men a Gospel that would hold out the least possible inducement to those who sought for reputation, for money, or for ease. He could not have done this unless he had been acquainted with something vastly better fitted to speed the Gospel in the world, even the power and wisdom of God. Men who addict themselves to the Gospel ministry under the influence of such unworthy motives, find perhaps that they get what they seek, but at the expense of those things which the Gospel seeks, viz. the salvation of sinners, the building up of believers.

REMINISCENCES, CCV.

Extracts from diary kept in Bombay in 1849.

February 19th. Yesterday was a precious Sabbath. My faith was strengthened by reviewing all that truth which occupied me in December. There seemed to be a very strong light shed from on high upon my path. I spent most of the night in prayer. I went forth this morning expecting very confidently a display of God's powers. But my heart sunk within me, unbelief was too strong for me, and I have returned after a long vain walk though the city. As in the autumn of 1845 when absorbed by desires after an increase of faith, my energy seemed to be paralyzed, so that I could not perform my duties as well as I had done before, so it is now. I have become indifferent to the work of book distribution and street-preaching. It all seems perfectly idle, till by faith I can give the appropriate evidence of a risen Christ. I am overwhelmed with a sense of the odious and unutterable strength of unbelief. My guilt seems huge, incalculable, I loathe myself exceedingly, The infinite God alone is able to estimate my sin in not believing. The sin of all mankind is venal in comparison.—By fearing, doubting and shrinking in this matter, I virtually charge God with indifference to Zion, indifference to Christ, indifference to the universe, indifference to his own perfections. By refusing to rest upon his promises, I make him like the deified iniquities of the Hindoos. By fearing man, I put him lower than the idolatrous Hindoos themselves, and say, these are greater than God. By my unbelief I render null and void all the amazing expressions of love he has given to me, individually. What is the use of my having a Bible at all, if I do not believe?

22nd. As far as my observation goes, God observes processes and will not work without them. There must be the sowing of a seed and the growing up of a plant and the ripening of fruit. These processes are wonderfully rapid sometimes. Some plants shoot up in a day or two, others take years. Even in creating the world, and also in destroying it by the deluge, God wrought thus. In many of his miracles even Christ used processes; and with regard to all of them there was the process of Christ's own preparation. In my own experience it is altogether so. When God at sundry times has set before me a blessing, I have thought at first that I would immediately receive it; but have found myself baffled, day after day, and week after week. But when I have received it, and can review the time spent in seeking it, it seems short, very short. In the latter part of 1845 it was so; I was constantly tempted to believe that the blessing would never be attained; and just before it came, I was as much inclined to despondency and doubt as ever. In such an hour as I thought not, it came.—During the last 10 weeks, many and many a day I have thought the blessing was now certainly come; but yet it seems as though I were as far as ever from it.—Learn a parable of the fig tree. When her branch is yet tender and putteth forth leaves ye know that the summer is near.—There are blossoms before the fruit. If I mistake not God has caused the blossoms to appear in my life. Blossoms drop off, and for a little while there seems as little promise of fruit as ever. Christ blossomed when he died. Afterward there appeared no sign of fruit; but no the day of Pentecost it came in glorious abundance.

If I do not the works of my Father, believe me not, said Christ. And may not the believer say, If I do not the works of my Saviour, believe me not? For Christ has promised that the believer shall do his works. Are not the heathen authorized to disbelieve us, till we do the works of Christ?

23rd. I think I am declining in courage and in boldness to confess Christ. This people are beginning to convert me instead of I them. Yet I have never prayed more assiduously than in the last few days. The moment the influences of the Spirit cease, my pristine nature rises in all its power. As a watch goes till the chain is run out, so I can only do the work of God while under the immediate influence of the Spirit. Talk about holy habits, the earth might as well imagine it could shed light upon itself, if the sun failed to arise, as I might imagine that I could hold off my own depravity for one minute by any effort of my own. I am no more holy than when I began to be a Christian. Only the aperture to my soul is perhaps larger, and more of God comes in when I have faith.—I frequently rise at 2 o'clock and spend a couple of hours on my knees,—it is a precious season.

Miracles were given originally to prove the doctrine. The doctrines of Scriptures were not regarded as carrying their own evidence with them; but as standing in need of evidence; for man is apostate, and the truths of Scripture find no response in him. The writing of God in his heart is effaced, not a trace remains, by which to verify the writing of God in Scripture. But instead of our working miracles to prove the doctrine, we are obliged to prove the miracles of Christianity by the doctrine. When called upon by the people to give them proofs of the Chr. religion, I refer to the doctrines. I try to show that the doctrines are good, are worthy of God, are favorable to society, involve the happiness of man &c. But thus did not Jesus. Even when John the Baptist, that man of God, sent for evidence, Jesus answered only by miracles, with the exception of one word "the gospel is preached to

the poor." The miracles of the gospel are that part of it which offer most difficulties to the people. When reading about them in the school or chapel, I am straitened and oppressed; the people's incredulity is a load upon me, which I cannot shake off, and I breathe freer when I get on the *terra firma* of the precepts. But there is something wrong about this. The people hate God's holiness as well as His power. We need miracles to substantiate both the miracles and the precepts of the gospel.

The great success of the gospel at the outset, was intended by God to be a standing condemnation of the Church in all her subsequent lethargy and impotency. But the force of this reproof is nullified by the remark so constantly made, that the primitive church had miracles, and we have none. The Church in her unbelief hinders the Holy Ghost from working miracles, and then declares herself absolved from primitive obligations. Nothing I think will bring the church to a sense of her obligation to equal the first disciples in consecration, but the reproduction of the miracle-working power.

On the 29th of December, the Lord frustrated my attempt it is true; but it is also true and wonderful that he did not suffer me to be ashamed and confounded before my enemies. After that vain attempt I thought that I should be the object of great ridicule; but it is remarkable that not a soul has ever alluded to it since, or intimated that he knew of it. The Lord found it necessary to let me fail in that instance, and I can see now how indispensable it was that he should; but he took care that his enemies should not triumph. It is a great comfort to me to remember this, for I have in it an additional encouragement to go forward. He will not suffer me to be confounded before his enemies; he would sooner cause the earth to open and swallow them all up and me too, than let his name be reproached through my unanswered prayer. My faith is strengthened by considering the many ways in which God, if any dire necessity hindered the working of a miracle, could in the very last moment, break up the assembly without letting me be put to shame. There is no instance in the Bible of any one's trusting in the Lord and being confounded. The nearest approach is when the disciples sought to heal the demoniac and in vain. But Christ seeing what was coming to pass hasted down from the Mt. of Transfiguration to vindicate his holy name, and arrived in good time.

If we ask for an oak God gives us an acorn and a little earth to plant it in. We are astonished at such an answer; but God really gives us not less but more than our request. Suppose He gave an entire oak at once,—then all the display of his glory from the seed upward would be lost to us, and the oak is created for the manifestation of God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—A short account of my wife's last illness and triumphant death may not be uninteresting to some of your readers. It was not quite fifteen months since our marriage when it pleased God to remove her from a sinful world to the regions of bliss where there shall be no more pain nor sickness. I owe it to the memory of the departed to say that she was an exemplary wife, and above all an exemplary Christian. It has not been much more than a year since she accompanied me to Karwar where she knew none but myself, and though it was not her custom to be obtrusively seeking for friends and acquaintances her very look and manner gained for her the esteem and affection of all who saw her. Her sweet temper seemed to attract not only the great and the rich but she had a kind word for the poor and the afflicted. We had a Sunday School in our house and she used to take the younger children in whose spirittal welfare she took deep interest, but was never in the habit of making much of her labours or even so much as speaking about it to people. She had no desire for ornaments, and what she had from her parents she seldom put on. She cared more for personal cleanliness and decent attire than for grand dresses and jewelry in which young women of her age generally like to show themselves. During her illness, from the Collector down to the poorest coolie, there was not one who had once seen her (though he may never have spoken to her) that did not wish to do something for her. Here let me take this opportunity of publicly expressing my heart-felt gratitude to all who have been in any way helpful to her during her last illness. She was very patient and obliging and would even in her illness seek the comfort of others. When she knew her father was coming and that we were short of beds she offered to give up her own to her father. It was about three days before her death that we knew for the first time that she was not going to be long with us. She called for her father and others in the house and desired us all to stand round her cot as she had something to tell us. Though we hoped God would raise her from the bed of sickness, she told us distinctly that she would not get better and that she was sorry she had to give us so much trouble. It was the night previous to her death that she seemed to have a very clear vision of the heavenly Jerusalem. She did not speak much about it to us, but in the dead of night, when all was silent about her, in spite of her pain she triumphantly burst forth into one of Sankey's tunes in Marathi "दिव्य तेजें प्रकाशित स्थळ" &c. She sang the whole verse through with the chorus, and then seemed to relapse into slumber, The next morning she was worse and no human skill or effort could withhold the emancipated spirit from entering into the presence of its Maker to be clothed with immortality. All next day she continued taking as much medicine and nourishment as she could till almost an hour before she left us. She kept breathing hard for about an hour and then one very hard breath and her ransomed soul returned to its Maker to receive the reward of its labours.

All this has been a matter of great grief and bereavement to us but the thought of her present happiness seems to forbid the desire to have her come back to this world of sin and misery. Her mortal remains were interred the next morning in the Karwar cemetery, there to rest till "the sounding of the trumpet when the corruptible shall put on incorruption and the mortal shall put on immortality." There was something so calm and so heavenly about her end that those about her could not but feel that the last enemy was only a friend calling her to her repose. Well might we say in the words of the Apostle "O death, where is thy sting? O grave, where is thy victory."

D. DALAYA.

Karwar, January 29th, 1883.

THE CHRISTIAN HOUSE.

SIR,—This institution was born of God's favor March 1st 1881. Without money, importuned to receive and care for 2 E. I. orphans while I had already over 60 native orphans in my care, steadied by the conservative advice of a dear friend and fellow laborer, in humble dependence on God for both orplans and the needed money I ventured on this work. Two years are now fast drawing to a close. We have in the C. H. 8 boys and 4 girls and have just concluded arrangements by which one more girl and two boys enter in a few weeks. From the day we began this work the institution has never wanted for money. In this as in all our orphan and mission work we make no personal solicitations for anything except in prayer to God through Jesus according to the promises. We make known in the *India Methodist Watchman* monthly, and occasionally in the *Bombay Gurdian* and the *Indian Witness* the work we are engaged in for God and somewhat of our experience therein. All this is more fully done in our Annual Reports 3 of which have been sent forth. If upon the knowledge of the work God move any servant of his to assist us in this work to which we have given the most we can give, our lives, we rejoice. We are assured in this or other ways God can and will give us all we need as we need without trouble or anxiety to us. The gracious promises of God's word cover all the possible expansions of our work under his guidance. We never knew an anxious thought, though oft without money, for when we were penniless God called us to enter upon this work certainly not at our own charges. Our hearts have been graciously cheered with the clear conversion of 3 of the 12 now with us and most encouraging changes for the better both mentally and spiritually in the case of every one. The condition or state from which some of these little ones have been rescued hardly bears description. Thank God for the opportunity we have had of rescuing them. We are as penniless today as when we began this work. But we are in covenant with God to be used to any extent and in any way he pleases in this or any other work he opens up to us. In the last few months we have received several letters inquiring after our ability to receive E. I. orphans. To one and all friends in the bounds of India, we reply that the only question is the fitness of the case. If the children be destitute, genuine orphans, send them on. If one parent be alive and unable to do for them anything except to leave them to grow up in ignorance, poverty and vice we are ready to receive them. The unquestioned beneficence of taking the child is the only question in our minds. The walls of the C. H. shall enclose more room as often as needful to harbor the little ones the Lord sends us of this class. We believe there are many more really destitute orphans of this class to whom the mercy of a home with us would be an inestimable boon in this and the world to come. We are asking God to increase the inmates of the C. H. to 25 before the end of 1883. Let our friends help us in this work of mercy. Our requirements are few and simple. 1. The cases should be those of genuine benevolence. 2. Be legally made over to us by any parties empowered so to do if any such persons be. 3. That the orphans be forwarded to us at Hyderabad, Deccan, free of charge. Methodist or other ministers of the gospel in India will, we are sure, render some aid in so good a work. Such children you certainly find. Dear Brethren help us save them. Any friend of Jesus who sees these lines is implored to aid us in gathering these orphans from any part of India. In no case do we ask any provision made for any part of the support of the orphan. Help us to the orphans and the Lord himself will feed them. Situated as we are at a distance from all the dangerous influences of the city, in a good healthy country place, we feel that we have special opportunities for bringing up such children. God has given us an excellent Christian worker who for love of the work, without any consideration of pay or comfort, devotes her life to this work. Sister Freer has labored with much success as did others among us before her, with these orphans. As God enables us we aim to care for the bodies and moderately educate the mind and, if God wills, save the souls of each one of these little ones God gives us. We cherish the hope that not a few of these so saved may become workers in some capacity in the work of Gospelizing India. What amazing results may yet grow out of so humble a work. We are pursuaded the Lord has all the money we need. We earnestly request our friends to send us on the orphans.

C. B. WARD,
Care of Mrs. A. Walker,
Chaderghat,
Deccan.

January, 25th 1883.

ENTIRE SANCTIFICATION.

Continued from our last Guardian.

DEAR SIR,—The next point is the *time* when this experience is to be realized. How long after conversion may we expect to be sanctified wholly? There seems to be a great variety of opinions on this question. We shall however content ourselves with the Bible view of it as presented in the New Testament, and as understood by Mr. Wesley. He says. "Sanctification is commonly, if not always, an instantaneous work." From this—which we regard as the scriptural view of the matter, we are forced to the conclusion that any man or woman may be *entirely sanctified* immediately they can grasp the necessity of the work, of course exercising faith for the blessing. Its bestowal does not necessarily depend on any length of time but on the comprehension of our need and the extent of our faith. Paul urged his brethren to "draw near with a true heart in *full assurance of Faith.*" Some people are led to believe that a "growth in grace" is necessary to entire sanctification,—but we fail to find any such condition mentioned in the New Testament, a glance at which would convince any one that such a view is anti-scriptural. The only condition expressed is "full assurance of faith." Christ says, "all things are possible to him that believeth"—and as sanctification is among the "*all things*" that also must be possible when we ask in faith "nothing doubting." Paul again explains it very clearly in his Epistle to the Galatians; he says:—"This only would I learn of you, Received ye the Spirit by the *works of the law*, or the *hearing* of faith? Are ye so foolish? Having begun in the *Spirit* are ye now made perfect by the *flesh*?" We may also ask every Christian how he received the blessed experience of pardon? and the knowledge of freedom from sin? We know from our own experience that it was by coming to Jesus just as we were and casting ourselves at his feet and *believing* that he was willing, ready, and able to *cleanse us from* all unrighteousness. We therefore naturally conclude that in the same way as we received this great blessing of *pardon*, we shall also receive the blessing of *perfect holiness*,. He who is made unto us *Justification* is also made unto us *Sanctification*. We cannot grow into Sanctification, although we may take a long time to have the necessary view of our need which would enable us to exercise the necessary faith, but immediately we do so, the work becomes instantaneous. 'Now is the accepted time, now is the day of salvation.'—Let us therefore 'forgetting the things that are behind push forward to this mark of the prize of our high calling in Christ,' with earnest prayer looking to Jesus for help—who is ever ready to carry on to *perfection* the good work that he has commenced in our hearts.

Yours &c.
H. A. G.

(To be continued.)

NOTICES.

BAPTIST CHURCH (BELLASIS ROAD, BYCULLA.)

It is expected that the Rev. G. H. Rouse from Calcutta will supply the pulpit during the psesent month, beginning from next Sunday, the 4th inst.

Hours of Service.
Sunday 11 A.M and 6 P.M.
Wednesday 7-30 P.M.

BISHOP Foster will (D. V.) preach at the Grant Road M. E. Church, to-morrow, Sunday, at 6 P M. Subject, Prophecy an evidence of inspiration. Educated Natives are invited to attend.

THE Rev. Dr. Reed will preach at Dean Lane Hall at 11 A M.; Rev. Mr. Fox at 6 P.M. At Mazagon, 11 A.M. Bowen; 6 P.M. Gilruth. Grant Road, 8-30 A M. Shaw.

Epitome of News.

SATURDAY, JANUARY 27.

—A Poona paper hears "that Dr. Joynt, P. M. O., Quetta, had a very narrow escape a short time ago from being 'Ghazied.' It appears the Doctor was riding along a road near Quetta, in company with a guard of one soldier, when a Ghazi suddenly sprang out and made a cut with his tulwar at the Doctor, who, by wheeling rapidly, saved his life. The soldier was endeavouring to place a cartridge in his rifle, when the Ghazi turned on him and cut his arm off. Seeing three other persons coming along the road, the miscreant left the mutilated soldier and rushed at the new comers, by whom, after a tough resistance, he was despatched."

—Sayid Shah, a Christian Evangelist of the Peshawur Church Mission, has recently returned from Kafiristan, where he was most kindly received by the people. He entered the country *viâ* Swat and Chitral, and returned through Kashmere.

—In the course of a football match on the Turton Club's ground, near Bolton, on December 30, Mr. C. Duckworth, who was officiating as umpire, fell down dead; the cause of death, it is supposed, being heart-disease accelerated by excitement. During a match at the grounds at the Greyhound Hotel, Dulwich, on the same day, Mr. Sydney F. Welsh, the captain of the Old Blues, while running after the ball, stumbled and fell dead.

—"It is clear," says the *Tablet*, that "a new antislave trade agitation is urgently needed." The facts which it quotes on the authority of a German named Herr Wilhelm Joest thoroughly justify this assertion. Horrible and revolting as have been the revelations as to the export of English girls to Brussels and Paris, that trade is trivial compared with the vast organized system which prevails in Germany, Austria, and Roumania for the sale of young women to dealers in human wares all over the world. They are regularly bought, shipped, and consigned like any other kind of cattle. The European slave-dealer has his agents and his travellers, who under the disguise of theatrical agents supply the *maisons de tolérance* of the world from Hong-Kong to Buenos Ayres with helpless victims. "I met a German girl," says Hear Joest, "who had been sold in this fashion at Chita, on the far side of Lake Baikal" When once they pass into the hands of their purchasers their doom is sealed. Nor is there any hope of escape from the prison-house to which they are consigned.

—*Times of India*; Bagdad, 3: The country round about here is very quiet. The Hamawands have after about three months' hard fighting with the troops, been dispersed, and Sheikh Obeidallah the famous Kurdish Chief, is a prisoner in the hands of the Turks.

MONDAY, JANUARY 29.

—*Evangelical Christendom*; Paris: The strange giving way of 50,000 francs from the "casual fund" by M. Freycient to the Bishop of Algeria to support French priests in Tunisia as a matter of policy, and which was the subject of just inquiry before the Chamber, shows the danger existing from that quarter. The rolling fore and aft of the State craft shows the want of ballast. It is no small difficulty to maintain laws and act uprightly under pressure from all sides. While men are fearlessly going back to the old satanic theories that general blood-letting is the only way to purify France from religion and men of undue wealth, the superstitions taught by a race of men whose principle is to keep the people more ignorant that themselves, in order to have them in thrall, ever and anon crop up on the other hand. For instance, at Caullery, near Cambrai, at the interment of a child of Portestant parents, the mayor fled; the deputy was off to Cambrai; and after four days the Portestant Pastor of Wallincourt was obliged to call for two gendarmes to protect the *garde champêtre*, who dug the grave, from 200 or 300 women worked up to fury, who were vociferating and pelting all the parties and ended by wounding a gendarme. Wooden crosses were torn up by these furies and used as weapons; while the men stood looking on from outside aiding and abetting their wives. At last the Sous Prêfet of Cambrai, with the captain of gendarmérie with an increased force, and the procureur arrived, and after taking up a man who had threatened the gendarmes with a revolver, and a woman who had thrust at them with her heavy umbrella, the poor parents were enabled to commit their child to the grave. All the commotion was occasioned by the belief that the body of a Protestant would defile the cemetery hitherto only made use of by Roman Catholics!

The Government have ordered crosses and emblems to be removed from cemetery gates, in order that Jews and Protestants or those of no religion may have no inequality, but feel at home in burying their dead. This is exceedingly resented by the Clerical party, who throw the odium of the many church robberies of late on the *libre pensèe*; whereas they are simply the deeds of common thieves, equally condemned by all. The Bishop of Versailles had ordered special care to be taken of the "Person of our Lord" (meaning the reserved consecrated wafer), so that whatever may be stolen, that may be protected."

TUESDAY, JANUARY 30.

—The *Times of India* publishes an appeal signed by Mr. Kittredge and Mr. Sorabjee S. Bengallee, regarding medical women for India: They propose to bring out two or three ladies, and that from R30,000 to R35,000 are necessary to provide free passages, free house rent, and a moderate salary for the first three years. The amount should be readily collected, and is we think quite sufficient to establish the success of the experiment. From enquiries we have made we learn that the leading members of the medical profession consider there would be good openings in the different districts of the town for three medical women, not more, and that if they were properly started and introduced, they should soon make a very remunerative practice from patients who were never likely to appeal to medical men. It is, however, of great importance that they should be skilled practitioners of experience and reputation, and not mere novices anxious for eleemosynary employment.

—Between seven and eight o'clock last evening a fire broke out in an unoccupied bungalow on the mill premises of the Manockjee Petit Manufactureing Company at Tardeo. The building was used as a store house. It was totally destroyed, but the fire did not communicate to the mill. Damage, about Rs. 30,000.

—*Statesman*: An engine-driver, named Edwin D,Crux, was, we learn, found lying dead outside the rest-house bungalow at Assensole on the East Indian Railway, on the 23rd, with every appearance of having been murdered. The forehead was completely smashed in as if by some blunt instrument, and several fingers and one of his thighs were broken. On searching the quarters of his servants, clothes were found stained with blood. The servants have been taken into custody by the police, who are inquiring into the affair.

—*Indian Witness*: "In looking over the appointments of the North India Conference we notice that increased responsibility is extended to the lady missionaries. Two stations are practically placed under the care of ladies of the Woman's Missionary Society, and we anticipate that more, rather than less, of this kind of arrangement will be made in the future."

ASIA Trust

"We are very sorry to hear of the serious and even critical illness of the Rev. W. May Smith, the devoted young Methodist missionary at Bandikui. The prayers of our readers are earnestly solicited in his behalf, that God may spare him for further service in India."

—"The Salvationsts held a monster meeting in the circus tent on the Maidan last Sunday afternoon. Every seat was occupied, and many stood, while as many were standing without as were found within. The meeting, however, was not a very satisfactory one. It was impossible to maintain quiet, and the speakers were but imperfectly heard. Captain Bullard wisely announced that at the next meeting the admission would be by tickets, and that tickets would be given to those only who wished to hear."

—"The Salvationsts intend to erect their first "barracks' in Calcutta on Dhurrumtolla Street, nearly opposite the Bengalee Methodist Chapel, and next door to one of the worst liquor shops in the city. It will make the sixth place of Christian worship in the street, to say nothing of one mosque, five schools, and four mission houses found on it. In addition to other good results to be anticipated from the erection of the barracks on the spot chosen, we may probably expect the closing of at least one liquor shop."

Wednesday, January 31.

—Recently Miss Baxter of Balgavies, sister of Sir David Baxter, and aunt of Mr. W. E. Baxter, M P., and the late Dr. Baxter, Procurator Fiscal of Dundee, give jointly £150,000 for the endowment and eretion of a college in Dundee. Buildings have been acquired, professors appointed, and the work of the college will soon oe begun. On the 9th instant Miss Baxter gave another £10,000 to provide a laboratory, and the trustees of the late Dr. Baxter also £10,000 to found a Chair of Law.

—A letter from Samarkhand says: In a garden close to the town of Samarkhand a Mahomedan killed two Russian soldiers with a musket. The Hakim, on finding the report confirmed, ordered a general massacre of the inhabitants of the street in which the murderer lived. Some guns and a regiment were sent to the street, and about 5,000 men and women were killed. The principal citizens were then sent for, and asked if a good example had been set them. They replied that the people were thoroughly warned.

This report in simply incredible.

—*Overland Mail*, Jan. 12: The funeral of M. Gambetta took place in Paris, on Jan. 6, amid surroundings of extraordinary pomp and splendour. It is estimated that between 200,000 and 300,000 people took part in the procession.

Funeral orations were delivered over the body by M. Brisson, on behalf of the Chambers; M. Devès, representing the Government; General Billot, representing the Army; M. Chauffour, on behalf of the Societies of Alsace and Lorraine; and by other gentlemen with a less resentative character.

The Inman steamer *City of Brussels* has been sunk off the port of Liverpool, after collision with the *Kirby Hall*. Several lives were lost.

Amongst the deaths recorded this week are:—Sir Samuel Martin; Sir J. W. Copley; Rev. Sir F. Vincent; Commander J. C. C. Dennis; Mr. J. White; General Chanzy; and General Vinoy.

Cetewayo has arrived at Port Durnford. Few of the Zulu chiefs were there to receive him.

A large hotel at Milwaukee, in the United States, has been destroyed by fire. The number of deaths occasioned by the disaster is estimated at one hundred.

—The Queen has expressed her interest in the efforts now being made to provide fully qualified medical women for India. Miss Manning, hon. secretary of the National Indian Association, received a letter from General Ponsonby, stating that her Majesty gladly countenances the proposal suggested by Mr. Kitridge, of Bombay.

A terrible fire has occurred at Milwaukee, Wisconsin. New-hall House, a large six-story hotel, took fire at four o'clock in the morning. The flames spread with frightful rapidity, and in half an hour the building was a solid mass of fire. The hotel accommodates 800 guests, but there were comparatively few in the house. The servants, eighty-six in number, lodged in the upper story. The flames cut off the escape in every direction, and they began jumping by dozens from the windows, and were dashed to pieces on the pavement below. The scene was harrible beyond description. Groans and shrieks filled the air. The firemen made heroic efforts to save the victims, and succeeded in some instances. Among the guests were Tom Thumb and his wife. The former escaped through the front enterance. The latter was carried down a ladder by a fireman. The proprietor of the hotel is said to have been driven crazy by the catastrophe. The building has long been known to be unsafe, and was frequently called a death-trap.

—The famous pianist Dr. Hans von Bulow has lately become the inmate of a lunatic asylum, and another pianist of great distinction, who visited London the year before last, Herr Carl Heymann, has just been placed in an asylum for the second time.

—Louise Michel has lately been lecturing in Dublin, and has expressed with characteristic frankness her views upon assasination. She once killed a viper in her girlhood, and she holds that when a human being is pernicious he ought to be suppressed as she suppressed the viper. She lamented that she had failed to "suppress" Napoleon before Sedan, and that she had not "suppressed" M. Thiers. She had also at one time resolved to kill M. Gambetta, but abandoned the project, as such an act would have been fruitless Of course she is hand in glove with the Nihilists, who "are now the chief factors in the affairs of the Continent of Europe," and who only abstain from "suppressing" the Czar because they have a more profound international policy to pursue. The *Pall Mall Gazette* suggests that on the whole Mdlle Michel has some reason to be thankful that the Governments of Europe do not hold her theory of suppressing pernicious personalities like vipers. Otherwise it is just barely posssible that there would be no conferences at Steinway Hall,

—*Independent*: When have we read anything sadder than Maggie Mitchell's story of what is an actress's life? She is what is called a successful actress, and thus she writes to *The North American Review*:

"It would be bold for me to pretend to descry the chances of success for the actress of the future. It is a lottery, this profession of ours, in which even the prizes are, after all, not very considerable. My own days spent most of them far from my children and the comforts and delights of my home, are full of exhausting labor. Rehearsals and other business occupy me from early morning to the hour of performance, with brief intervals for rest and food and a little sleep. In the best hotels my time is so invaded that I can scarcely live comfortably, much less luxuriously. At the worst, existence becomes a torment and a burden. I am the eager, yet weary slave of my profession, and the best it can do for me—who am fortunate enough to be included among its successful members—is to barely palliate the suffering of a forty weeks' exile from my own house and my family.

"For those of our calling who have to make this weary round, year after year, with disappointed ambitions and defeated hopes as their inseparable company, I can feel from the bottom of my heart. Each season makes the life harder and drearier! each year robs it of one more prospect, one more chance, one more opportunity to try and catch the fleeting bubble in another field."

Read that, foolish girls who are hankering for the glare and excitement of life on the stage.

—*N. Y. Evangelest*: The President last week nominated Dr. Henry H. Jessup of Beirut, Syria, to the Senate as our Consul General and Charge of Affairs at Teheran, the capital of Persia. This appointment, we need scarcely say was a surprise to Dr. Jessup, who is now temporarily in this country with his motherless children, and in discharge of Dr. Ellinwood's duties during the latter's absence abroad. As heretofore, when solicited to forego his work at Beirut for other duties, at least for a time, Dr. Jessup has felt constrained to decline the offer thus handsomely tendered. He has no thought or purpose but to return to his mission as soon as duty to his little ones will permit. But it is greatly to be hoped that the President and his Secretary, Mr. Frelinghuysen, who evidenty have a proper sense of the importance of a representative in Persia who has some knowledge of the people and the language of the country, in short, a real fitness for the post, will find a suitable substitute. The nomination of Dr. Jessup in the manner just related, in most creditable to all parties concerned.

Thursday, February 1.

—*Times of India*; Seuz: The French steamer with the troops intended as a demonstation at Madagascar left here two or three days ago. The French here and on the Canal are very much put out at the turn of affairs:

Affairs in the Soudan have not much improved. No doubt, now that the Goverument are freed of the presence of the rebel leaders, they will show a little more energy in suppressing the revolt in that province. Some four regiments have already passed through this place on their way to Suakin *en route* to Soudan. Though strong and healthy fellows, as they all appeared, they are all more or less absurdly impressed with the idea that the Mahdi is gifted with surpernatural powers; that he has only to scatter a handful of sand in the air to cause the defeat of any army that may contend against him; and that he has the still more wonderful power of turning their powder into water.

—The Str. *Cathay*, with English mails, left Aden for Bombay, Wednesday 1 a. m.

—In a private letter from a missionary at Tsinchau in the Kansuh Province of China, he says, "the Chinese are rapidly opening up communication with Kashggar; and there is now a cart-road from this station to Kashgar." The enterprising members of the China Inland Mission are about to establish a mission in Chinese Turkestan, the ruler of which is a converted Chinaman belonging to the Roman Catholice Church.

—*Bombay Catholic Examiner*: The warning words of the Chancellor which brought his address to a close are held by a contemporary to have been needless and uncalled for. We hope so. But it would be idle to deny that rumours have gone abroad and have been publicly circulated, and not in native newspapers alone, which, were they even partially true, would induce us to think that such words of caution are not so entirely superfluous as the *Bombay Gazette* would have us believe. Nor can we hold with the opinion of such as assert that a Professor has never any occasion to speak of religion at all and cannot therefore possibly assail it. A slight acquaintance with the details of a professor's work, as with the books prescribed by the University to be read by its under-graduates, and which their teachers must read with them, is sufficient to show at a glance that opportunities for attacking religious belief are not wanting to a Professor should he choose to avail himself of them.

Our memory vagnely tells us that the columns of the *Bombay Gazette* a few years ago denounced the atheism of a certain Professor.

ASIATIC SOCIETY MUMBAI

—*New Dispensation*: The New Dance of the Dispensation took place yesterday evening at 7 P. M. A large number of brethren joined in the dance.

—Mr. Jules Joubert, the promoter of the recent International Exhibition in New Zealand, proposes, with the sanction of the Government, to hold a similar Exhibition in Calcutta during the next cold season. The Lieutenant-Governor having considered the proposal has had much satisfaction in granting his sanction and support to the undertaking, which is likely, in Mr. Rivers Thompsou's opinion, to have a very important effect in developing and promoting the commercial prosperity of India.

FRIDAY, FEBRUARY 2.

—*Bombay Gazette*: That under existing circumstances, when French susceptibilities are peculiarly acute owing to the refusal to acknowledge the claims preferred for a revival of the Dual Control in Egypt, Lord Granville would have tendered British mediation between France and Madagascar without having made sure of his ground, appears incredible. A refusal was absolutely certain, and must have been foreseen. Now that it has been actually incurred, the choice lies between putting up with a rebuff and making our displeasure felt by sending a naval force to Madagascar to look after British interests.

—H. E. The Governor will open the Grand Fancy Bazaar in aid of the Cathedral High School in the Town Hall to-day at 4 p. m.,

Mr. H. E. JACOMB has been granted eleven months' furlough.

—A native gentleman telegraphs from Coconada, 31st Jan.:—"Thank God! Fifth virgin (widow) marriage solemnized last night."

—*Bombay Government Gazette*:—It having been ascertained that the undermentioned persons, while employed in the Commissariat Department during the operations in Southern Afghanistan, had amassed sums of money quite incompatible with their pay and position in the Department, His Excellency the Governor in Council is pleased to direct that the first-named, who is on the permanent establishment, be dismissed, and that he and the other two who were temporarily engaged during the campaign, shall never be re-employed in any capacity under Government:—Shapoorjee Eduljee, inspector; Manockjee Rustomjee, overseer; Mahomed Ali Lookmanji, purchasing agent.

—Deaths last week, 496. By small-pox, 61.

—We acknowledge receipt of the *Indian Railway Travellers'* Guide for February, published at the *Bombay Gazette* Office. Price 8 as.

—*Times of India*: We hear on good authority that there is a serious disturbance among the Bheels in Ali Rajpore, a petty principality in the southwest corner of the Central India Agency, and under the Bhowpuwar or Bheel Agency.

Selections.

MISSIONERS IN COUNCIL.

A CONFERENCE of considerable interest and practical value was held last week by the mission preachers and friends of the Church Parochial Mission Society. Looking back upon a year of active and extended labours as well as of much blessing in many parts, and looking forward in faith to the accomplishment of great things during the year now opened, it was felt to be fitting and well that the new year should be commenced with prayer, praise, and practical conference concerning methods of work. The Conference, as already intimated in these pages, was held on Wednesday and Thursday last, in the Council Chamber, Exeter Hall.

Each evening a devotional meeting was held of a solemn and interesting character, the addresses given by Mr. Aitken being felt to be exceedingly helpful and valuable. We hope ere long to give our readers an opportunity of perusing and profiting by these addresses.

On Wednesday morning the special subject was "Lay Mission Work," an agency which during the past few months has somewhat widely developed under the auspices of the society.

Rev. W. HAY M. H. AITKEN, who presided throughout the Conference, remarked on the value of such a gathering for the purpose of considering the problems of mission work. The missioners generally met on the battle-field and amid the pressure of work, but here they were met for counsel and mutual help, and their immediate business was work and the best methods of doing it. After referring to the circumstances under which the Church Army was formed, the chairman called upon

THE CHURCH ARMY.

Rev. EVAN H. HOPKINS, who spoke on the question, "Should a Church Army be temporary or parmanent?" and dwelt on the lost and semi-heathen condition of the masses in the large towns. After describing the steps by which he was led to adopt Church Army methods, and indicating the practical results which had come within his own observation, the speaker concluded by expressing his conviction that the Church Army ought to be permanent. and not a mere spasmodic and temporary effort.

A few suggestions followed by one and another with regard to the Church Army, most of the speakers agreeing fully in the desirability for permanence in its efforts.

"Methods of operation that may be pursued in Church Army work;" "How to induce an aggresive spirit in the mission converts, so as to extend the work when the mission proper has closed;" and "How to obtain a sufficient supply of competent workers"—these points, alike practical and important, were considered during the remainder of the Wednesday morning meeting. Addresses were delivered in connection by Revs. W. S. Webster, Thomas Richardson, Armstrong Hall, E. W. Moore, L. Price, Edgar Thwaites, and Mr. Armitage.

With regard to methods, it was felt that in the conduct of the Church Army there should be nothing tending to extravagance or irreverence, but that, on the other hand, no fear of hostile criticism should prevent the adoption of such measures as may be necessary to bring the lowest classes of the population under the influence of the Gospel.

It was also urged that, if this Church Army work were to lay hold of the people, the secret of success must be found in spending much time in prayer—prayer, earnest, united, and believing will win mighty victories.

COUNTRY WORK.

"Country and Summer Missions" formed the subject for the afternoon, the special points considered being—"How to multiply openings for work in the country?" "What special methods are expedient to render country missions successful?" "The expediency of holding summer tent missions." "Missions in summer at watering-places."

Rev. W. HAY AITKEN described some of his experiences in country missions, and said that while there were undoubtedly some difficulties peculiar to country places, and not generally encountered in the towns, yet he felt persuaded that there is still a great work to be done in the country.

Rev. J. H. LESTER stated that his experience led him to the conclusion that the country is quite as open as the towns. Undoubtedly wisdom is peculiarly required, as in a country parish the clergyman has great power, and it makes all the difference what attitude he assumes with regard to a mission. He, the speaker, had known many instances in which country missions had not been successful simply because the clergyman had not gone with the movement.

After brief words by Revs. Thomas Bennett and W. J. Standen,

Rev. T. E. CLEWORTH pointed out that, while the summer may be called the slack time, yet in June, July, and August he had frequently seen congregations of from 700 to 3,000 people. By means of tent services a class was reached who would not enter the churches.

Rev. W. HASLAM referred specially to missions in summer resorts; those held in the height of the season had proved singularly fruitful, many from distant parts hearing the truth and carrying it with them on their return home.

It transpired that in the course of the afternoon Rev. W. Hay M. H. Aitken received the sum of £500 as a New Year's gift.

THE ALTER MEETING.

The morning of the second day of conference was devoted to the consideration of the after meeting:—"How best to adapt the after meeting to the specific work of the mission." "How to obtain a sufficient supply of competent helpers in after-meeting work." "How to avoid waste of time and of labour, and to ensure the maximum af usefulness along with the minimun of annoyance." "Is the after meeting likely to prove the best way of reaching those in the upper classes of society? if not, how can it be supplemented?"

Rev. W. Hay M. H. AITKEN said that, as he looked back over the experience of the past seven years, he had often to confess he had not found out the proper way to conduct the after meeting. What might seem the best way in one place might utterly fail in another. Two general principles should, however, be at all times kept in view: they should be careful not to give the people a second sermon, and they should not frighten the people at first by too great personal persistency

Rev. J. STEPHENS directed special attention to the question, "How to obtain a sufficient supply of competent helpers in after-meeting work." He advised that there should always be great preparation for a mission. In the after meeting a mission worker generally found four types of seekers—those hardly roused, the backslider, the "chronic grace doubter" (to use Bunyan's words), and the truly penitent. He thought it a good plan for the misaion preacher to see other workers fairly at work before commencing himself in an after meeting. It was a point worthy of consideration, and he hoped it would receive attention to-day—how to restrain injudicious workers.

Revs. C. H, Grundy, C. J. Atherton, Dr. Morgan, H. Dening, J. H. Lester, and Wilson Carlile having spoken briefly on the subject,

Rev. E. W. Moore said it was important to bear in mind that they could not adopt the same method with all. Speakng of the upper classes, he did not think that after meetings formed the best mode of securing them. He would have no one exempt from making a confession of Christ. When a man was brought, Nicodemus-like, to Christ, no matter what his position socially, he was bound to make a confession.

Rev. R. W. Aitken said they should get rid of the over-weening desire to see fruit ripen before it had been ripened by the Holy Spirit. There was no doubt that God's work would ripen fast enough if it were done in God's way. They should never forget that their congregations were lamentably ignorant of the things spoken of in their hearing, and that when they were invited to be saved they did not understand it. He was more and more persuaded that the mission preacher must come down to the people.

THE SOCIETY AND ITS WORK.

The subject of the afternoon was definitely "The Society" and in giving an account of the past progress and fruit,

Rev. W. HAY M. H. AITKEN said that in July next it would be ten years since his father had been called from his labours. During these ten years great changes have taken place.

ASIATIC SOCIETY MUMBAI

He hoped that the number of those who were seeking to win souls to Christ was double the number ten years ago, and that there were now two clergymen for every one then preaching the Gospel. Their society had begun in a very humble way; but to-day they might raise their Ebenezer and say, "The Lord hath helped us." For the last four or five years the work of the society had begun to assume great proportions. It was his hope that the society would always remain evangelical.

After addresses by Revs. S. W. Darwin Fox, J. H. Haslam, Kenneth Jones, and others, the proceedings were brought to close.—(*Word and Work.*)

GOD'S MARK.

Incidents from a Zenana Worker's Note Book.

One afternoon in March, 1880, just as I was preparing to start to visit some of my Hindoo pupils at Ellore (Telugu Mission, South India), a little child came up the verandah steps, and asked me to go and see a friend of her mother's who was ill, so I told my hearers to take me to the house on my way to the town. On arriving there, and being shown into the house I noticed a very pretty young woman, of the Rajput caste, lying on a low cot in one corner of the inner court; as I went near she rose up to greet me. She was suffering from a slight attack of fever, and her left arm was covered up with a white muslin cloth; she removed the cloth and showed me her arm, which was very much swollen as it had just been most elaborately tattooed. She told me that it had been done with points of very fine needles made red hot, and after the pattern had been thus drawn on her arm green powder was sprinkled in. The arm had not healed well, and much fever had accompanied the swelling. At once I said to her—

"Well, I do think you a foolish woman to cause yourself so much pain only to make yourself look beautiful."

She turned her dark eyes on me, and said, "I did not do this to make myself look beautiful: if I have not these marks I can never get to Heaven, for when I arrive at the gate God will say to me, 'What have you brought to show Me?' And if I cannot show Him these marks, He will say to me, 'Go away, I do not know you.'"

I said to her at once, "What will your people do with your body after you die?"

She replied, "Of course they will burn it."

"Well, then," I asked, "if you are burned your body will only become a very small heap of ashes, and how can God see your marks?"

"Ah," she replied, "that is quite true; I never thought of that, as our gurus (teachers) tell us to do this."

I then told her that there was one thing which they ought to tell her about, something without which neither she nor I could enter Heaven.

"What is that?" she asked.

"Holiness," I replied; "for His Book tells us that without holiness no one shall see Him."

"Holiness, holiness," she said, with a look of astonishment; "what holiness can women have?"

"Ah," I said, "that is the very thing the great God knew that we poor women have not, so He sent His only Son that we might obtain it."

Oh, "tell me," she said, "tell me about Him."

So I sat down upon a mat, and she called her mother-in-law and sister-in-law, and we had a long talk about Him who came to bring holiness to women. They asked me to stay longer with them, and tell them more, but I knew that my pupils were waiting for me, so I had to decline.

"Well, come again," they asked.

But I had to tell them that I could not, as all my time was fully occupied. The young woman then said with a tone of reproach—

"What! you tell us that God sent His Son to bring holiness to women, and yet you will not come and teach us about Him?"

So I had to explain how that all my mornings were taken up with school work, and Zenana visiting occupied all my afternoons. She then asked me to come after school, but I told her that that was impossible, as it would interfere with their midday meal.

To this she replied, "Well, if we will put off our meal, will you not put off yours?"

So I promised to go the next day, and when I reached the house I found fifteen women gathered together, some of whom had come over the wall and some had come through a hole in the wall that they might see and hear. They listened very attentively, and begged me to go again. I said I would tell their Christian sisters in England and Australia of their sad state, and do all I could to persuade some to go out to India and tell them more of Him who came to bring holiness to women.—(*Word and Work*).

FAITH MIRACLES.

The following letter appeared in the *Pall Mall Gazette*, on Wednesday, December 27:

Sir,—Altough you may perhaps think that I am making too great a demand upon the credulity of your readers, permit me to lay before you some alleged "facts" which are attracting a good deal of attention at present in certain circles. A few days ago I had an interview with the Rev. W. E. Boardman, who is at the head of a movement which is attracting a large amount of attention not only in the metropolis but throughout the country. The head-quarters of this movement is a house in the north of London, which has been designated "Bethshan," and the leading doctrine taught there is that of healing by faith. In other words, they teach that miracles may be wrought by means of prayer, and the healing virtues which have been claimed for French and Irish shrines by Roman Catholic devotees cannot compare with the power in which the believers in the new Gospel put their trust. At a time when belief in the supernatural is said to be vanishing, and when every effect is scientifically traced to a natural cause, it is, to say the least, remarkable to hear men and women publicly testify to their recovery from long-standing and apparently incurable diseases without medical or surgical aids. I have been present at more than one of their meetings, and have heard many personal testimonies to a complete cure from almost "all the ills that flesh is heir to." The following typical instances were furnished to me by Mr. Boardman:—

A lady named Miss Scoons came on a Wednesday evening to "Bethshan" about six months ago. At the meeting that evening she had an epileptic fit, and had to be carried out of the room. On the Sunday evening following she rose from the couch on which she was lying prostrate and said, "I am perfectly well." She told those who surrounded her, and had been conversing with her, that she had been for upwards of fourteen years an invalid, having been afflicted with a complication of disorders, including an internal tumour and epilepsy. She had been in a number of hospitals and under many physicians, and her case had been abandoned as hopeless. Her cure was instantaneous, and she is now the picture of health. At the present time she is engaged in religious work among the warehouse girls in the City, and is known to many.

A second case of different type was that of a carpenter named Newman, who resides at Dorking. He suffered from consumption, and so far had the disease run that he was completely exhausted on arriving at "Bethshan." He remained for a week, and was completely cured. This is also a case of six months' standing, and since his return home Newman has followed his occupation and engaged in religious work.

A working man from Grimsby named Moodie furnished an illustration of a different kind. For six years he was lame in one foot and leg, the ailment taking such a curious form that the limb had to be carried high in the air. For three years he had not put his foot on the ground, to attempt to do so having caused the greatest agony. He had been treated by medical men in Grimsby and Hull, and by a surgeon in London, who eventually amputated his great toe. This gave no relief, and he came a second time to London and had an interview with a celebrated surgeon, who remarked upon the peculiarity of the case, and said that nothing could be done for it. Moodie remained for three years in his lame condition, moving about by means of crutches. A few months ago he came under Mr. Boardman's care, and in a week he could dispense with his artificial aids, while after the lapse of a few more days he left for home with his limb completely healed. He is now in business in Grimsby.

It is asserted that since the begining of the movement, now six months ago, there have been about one hundred remarkable cures, including every variety of disease—cancer, paralysis, deafness, consumption, chronic rheumatism, and lameness, many trophies in the form of crutches being left behind. No outward means are used; indeed, doctors and medicines must be entirely given up, and implicit faith is the "one thing needful." "Bethshan," its projectors state, "is no hospital, but rather a nursery for faith;" and many of the cures of which testimeny is given are said to have been effected by correspondence. The patient is usually anointed with oil, and, after prayer, an immediate cure is looked for. I may add that the institution is above suspicion on pecuniary grounds.

I am, Sir, your obedient servant,
Hornsey, Dec. 26. (*Christian.*) M.

FLOWER INCIDENTS.

The monthly letter of the Flower Mission gives the two following stories.

A LIFE MADE BEAUTIFUL.

A lady repassing through the corridor of one of our hospitals saw a young girl lingering, and evidently anxious to speak to her. She paused, and inquired if she had received her flower. "Oh, yes," she replied, "but I have a message from my sister; she thought you would be glad to know that through you she had been brought to the Lord. She is gone home to die," added the young girl, "and her life has been so beautiful since her return, she sent for several of her young companions, and has been the means of their conversion. She never murmurs, and will not let us pity her, although she is a great sufferer; she always reminds us how much the Lord Jesus suffered for her, and what a wasted life hers has been (she is just seventeen); and now she cannot testify enough to the love of her Saviour, and she will soon be with Him."

AN INFIDEL AWAKENED.

Another worker tells us of a patient who once avowed himself an infidel, but still he took his flower and his text, and to any remark that was made he generally answered he "did not like argument," but he was by no means averse to draw out any young worker, and strive to shake her confidence in the Saviour whom she owned as Divine. This went on for a long period, but a short time since he said quite volunatarily on receiving his text, which was "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved" (Acts iv.), "Ah! my views are very much altered lately; I

was brought up in this faith, but afterwards became a poor sceptic. I did not like your talking to me, and I did not like always having New Testament texts. Do you remember I made the remark once, 'Why do you always give me the New Testament? I should like a text out of the Old.' Your answer was, 'I do not choose them,' and you immediately put your hand in the basket for another: the first text that came up was from the Old Testament; it was Isa. liii. 4, 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.' I saw you had not chosen it, and it was the same truth again, and now I acknowledge that it is only through His sacrifice and death that I can be saved." And thus the Holy Spirit had wielded His own sword, which is the Word of God, and the stout rebel became a humble supplicant at the foot of the cross.

MR. & MRS. FENN, MADRID, SPAIN.

These devoted missionaries returned to this country in the year 1881 to recuperate their impaired health. While here two blessings were sought by special and specific prayer—health of body—and renewed enduement of power for their mission work. As a consequence, they returned to Madrid in good health and "in the power of the Spirit." The results will be manifest in the items of intelligence, which we extract from their communications to us. We should give these communications entire did our limits permit.

"The healing we received," says Mr. Fenn, "in answer to the prayer of faith, has stood the severe test of a very hot summer in Madrid, with an increase of work and the strain of deep trials. To God be all the glory. We gratefully record our testimony to James v. 14, 15. We have felt the effects of the heat, but have not been laid aside from our work. We were led in our preaching and teaching," says Mr. Fenn, "to strike at the roots, to dwell much upon practical holiness, the outcome of living faith in Him in whom all fulness dwells. The meetings went up, the spirit of prayer came over us, so that we have had such prayer meetings as we have never known in this country; the attention at the preaching has been most marked, and the attendance has exceeded that of any former summer; but the best of all is that a goodly number are caring about their souls, or rejoicing already in the Saviour."

From a letter recently received from Mrs. Fenn, we learn with much joy that the work so happily commenced is still going on with increasing interest. In a subsequent number we will give facts illustrative of the character of the new converts.—(*Divine life.*)

GREAT REVIVAL IN BASLE.

"During the summer of last year, Pasteurs Stockmayer, Schrenk, and Rappard, of Switzerland, visited London to study the methods of the Salvation Army, and returned to their own country with the united determination to adopt in essential particulars the same methods there. Their first united revival effort upon the method stated was made in Basle. The results far exceeded all previous expectation. At last accounts, as the result of little over two weeks' efforts, the converts numbered from 1,500 to 2,000, and the work was going on with increasing power. One of the principal means of promoting the work was, that in their largest meeting, the converts men and women, testified to the saving grace of God, of which they were the joyful subjects. "We doubt not," says the *Christian*, "the same course might be followed with great advantage by others at home and abroad." All pastors who would be wise to win souls, would do well to imitate the example of the men of God above named in studying the methods of the Salvation Army.—(*Divine life.*)

J. WOOLEY, ESQ.

Two leading business men, the one above named, of the city of Leeds, and—Dawson, Esq., after receiving the Baptism of the Holy Ghost, so arranged their business affairs that they could spend from six to eight months each year in united labours for the revival of God's work in the Churches. In these labours they have continued, each year, for seven or eight years, and many thousands of sinners have been converted, and a corresponding number of believers have been sanctified through their instrumentality. Under these protracted efforts, the health of Mr. Wooley utterly broke down, his physicians unitedly assuring him that he must not engage in any such labours for at least one year, if ever again. In this state he came to London, and sought restoration through the Prayer of Faith. The results we give in extracts from a letter subsequently received from this saint of God:

"Leeds, Dec 5, 1882.

"My Dear Father Mahan,—You and your dear wife, and Sister Green, will rejoice with me that God has enabled me to take my *full* share of work with Brother Dawson, at the eight days' mission at Batley. We began on Saturday evening, the 25th ult, with believers, who had got 'a her low.' The Lord was with us according to promise. On Sunday afternoon about a hundred children knelt at the communion rail; Jesus saved and blessed them all.

"I took my turn as usual, doing as much work and singing and praying as if I had never ailed anything. God healed me in order that I might go on with the work He had given me to do, and this in answer to believing prayer.

"O, glory to God! The oldest local preachers on the spot declared they had not witnessed such a revival for more than thirty years.

"Pardon, purity, power, through the precious blood of Jesus, was all the cry. Husbands and wives, parents and children, knelt together at the Mercy-seat, and got all they asked for. We go to New Sheldon, in Durham Country, on Saturday, 'giving thanks unto God, which alwys causeth us to triumph in Christ.'"—(*Divine Life.*)

Miscellany.

—*Independent*: France proposes to seize and hold nearly a third of Madagascar, the northwestern part of the Island, embracing a coast line as long as that of the south of England and including thirteen garrisoned ports. The grievances it alleges are that the Malagasy laws will not permit Frenchmen (they apply equally to all foreigners) to buy and hold land and that certain individual claims have not been settled. As the Queen's Government is quite ready to settle these claims and to concede the right asked for, some other pretext was necessary, for appearance sake, and it was found in a treaty, made more than forty years ago, with the Sákaláva, a tribe who were then in rebellion, but were soon after subdued. No civilized nation recognizes the right of rebels to cede territory to a foreign power, and France has not in all this period violated this principle respecting the alleged cession. It has made no claim to a foot of the land sought to be conveyed by the treaty. All its intercourse with Madagascar has been on the assumption that no such claim existed. It has recognized the sovereignty of the Queen as embracing the whole island. In a treaty with her government, in 1868, she was recognized as "Queen of Madagascar" and her control of the now disputed territory has never been resented or questioned. On the contrary, an indemnity was exacted for certain injuries received by French subjects in this very province. If France claimed any rights under the Sákaláva treaty, it would have been preposterous to demand damages growing out of the negligence of the Queen's officials. The Paris Government has not even the pretext that a French colony or a large French commerce needs protection. There are only fifty Frenchmen on the Sákaláva coast and the French trade with the island is much less than either the English or the American. It is simply an illustration of the fable of the wolf and the lamb.

The treatment of the ambassadors of the Queen appointed to visit Paris, Berlin, London, and Washington has been shameful in the extreme. French gunboats delayed, indeed, they would have prevented the departure of the envoys from the island, preferring that the dark business France had in hand should be transacted in the comparative obscurity of the little kingdom, and that the representatives of the Queen should not have the opportunity to court aid and sympathy in the capitals of Europe. And when the envoys landed at Marseilles, they were placed under a surveillance and hedged about with restrictions which virtually made them prisoners. They were not permitted to see friends in Paris, except in presence of French underlings; they were brusquely treated at the foreign office, because they would not sign an agreement to cede the territory asked for; and, finally, were ignominiously compelled to take down the Malagasy flag from their hotel. They went immediately to England, where they will receive the diplomatic courtesies due them and be made to feel that, whether Lord Granville does or does not officially take up their cause, he and the whole British nation are in profound sympathy with them.

—*Same*:

In the notice given in The Independent of Mr. Darwin's extremely interesting work on the earthworm it was remarked that many of Mr. Darwin's conclusions would, no doubt, be challenged. Before us is a paper by Dr. H. J. Van Hulle, of Belgium, in which he details some experiments made to test the question whether the earth really derived any extra-fertilizing power through passing through the bodies of worms. Dr. Van Hulle took, six strong, growing annuals for the experiments—*Callistephus Sinensis*, the China aster; *Hardeum nigrum*, an ornamental barley; *Impatiens balsamina*, the common balsam or lady-sliper of gardens; *Calendula officinalis*, the garden marigold; *Ervum Ervillei*, a kind of vetch and a Fesque grass, *Festuca tenella*. Then, procuring twelve pots, he filled six with worm-casts, thrown up among a mass of shrubs, and six pots with soil, the same class, about which there could be no doubt, but it had not for a long time, if ever, been through the bodies of

worms. Each kind of seed was given a pot of each kind of earth and the twelve pots of six kinds kept side by side, under exactly the same conditions. At the end of the season no difference whatever could be seen between any of the plants. As the plants se ected are such as readily show a difference in the slightest change in the fertility of the soil, Dr. Van Hulle is forced to the conclusion that worms do not of themselves add to the fertility of the soil, though from other considerations he is willing to concede their very useful labors.

—Same :

Sir Henry Rawlinson is now a very old man, and he seldom addresses a word to the public, especially in the line of his Oriental studies, where he is such a master, except in connection with some discovery which has special importance. We, therefore, read with interest his letter in the last *Athenæum*, received on an important and new inscription found on a cylinder of Nabonidus, the last native King of Babylon. Nabonidus was very much of an antiquary, and, when repairing the temples of the gods, he never failed to search for the old foundation-stone, that he might find with it the inscribed name and date of the original builder. In his work at the temple of Sippara, well known to be one of the oldest in Babylonia, he excavated, he says, to a depth of 32 feet below the surface, and th r he found the memorial tablet of Naram-sin, son of Sargina, which had not, he says, been seen by mortal eye for 3,200 years. That is a long step backward ; but Sir Henry Rawlinson is inclined to accept the figures as correct. There were at Babylon the means of computing to a very high antiquity, and similar references to royal predecessors, with the interval since their reign (in one case as many as 1600 years) occur on the monuments and have received full credit. Sargina, the first of the name of Sargon, though afterward deified and connected with the story of the Flood, was a real historic king and an inscription by his son is known. The Babylonians certainly made use of the Flood as an accepted historic epoch, and made Sargina, whose birth had strange circumstance of exposure, like that of Moses, one of the first kings after it. But scholars will hesitate to put full faith in the extreme chronology of Nabonidus, though it agrees so well with that of Egypt. Which of the two countries had the older civilization we do not yet know.

—Bishop Coxe in the *Independent* :—

One often opens a book at a most applicable paragraph, of which take one instance out of many. The late most venerable and Pius Dr. W., of Baltimore, once told me of a reproof he received, as it struck his devout soul, providentially. Sitting in his library, he had fallen into a moment's doze, when the servant entered, to announce a visitor, perhaps. Starting from his little nap with an instinctive feeling of chagrin to be found idle, he almost unconsciously grasped a book that stood by his chair, not even observing what it was. When the servant left him, glancing at the little manual into which he had mechanically inserted his forefinger, he found it actually resting on these words: "*Never change thy employment for the sudden coming of another to thee*; but, if modesty permits, appear to him that visits thee the same that thou wert to God and thyself in thy privacy; but, if *thou wert sleeping . . . . snatch not up a book* to seem studious . . . nor alter anything to make him believe thee better employed than thou wert." Dear soul! there was no hypocrisy in this man, and the little book, well-worn, attested how often he might have been found with it, making it his "guide, philosopher, and friend." It was Jeremy Taylor's "Holy Living," with which many of my readers are, doubtless, familiar. If not, this anecdote may tempt them to procure for their souls this most precious ally, if they long to walk with God or to contend with advantage against the Evil One.

TELEGRAPHIC NEWS.

Paris, January 25th: The report of the Committee appointed by the Chamber of Deputies to consider the Ministerial Bill for the expulsion and dismissal of pretenders to the throne of France from the French Army recommends their being cashiered and expelled from the country.—The Government, however, refuses to accept the conclusions of the Committe, as being too drastic,

Vienna, 25th: M. De Giers is being greatly fêted here.

London, 26th: The latest news from Cannes states that Mr. Gladstone is regaining his ability to sleep.—H. R. H. the Marchioness of Lorne, in consequence of delicate health, has left Canada for the Bermudas.—H. R. H. the Prince of Wales has gone to Cannes.

Paris, 26th: The political crisis continues here, and is further complicated by the illness of M. Duclerc.

St. Petersburg, 26th : There are signs of a revival of the Nihilist movement in Russia, and several arrests have been made.

Paris, 27th : A compromise has been effected between the Ministry and the Committee of the Chamber of Deputies with respect to the Bill for the cashiering and expulsion of pretenders. The cashiering clause is retained, but expulsion from the country is to be left to the discretionary power of the Government.—Admiral Jaureguiberry, Minister of Marine and the Colonies, has tendered his resignation. General Billot, Minister of War, retains office provisionally.—The debate on the Bill is fixed for Monday.

London, 27th. An exchange of views between St. Petersburg, Vienna, Berlin, and Rome has resulted in Earl Granville's proposals respecting Egypt being accepted in principle. Messrs. Healy, Davitt, and Quinn have refused to give bail for their good behaviour. Deceased.—Major-General William Deveton.

28th. A witness at Dublin has identified two of the assailants of Mr. Field, the juror, and the prisoners have been remanded for a week.

Paris 28th: M. Grèvy hss summoned M. Jules Ferry to form a new Ministry.

Vienna, 28th: M. de Giers left here to-day for Russia. His mission was of a pacifice character and was not directed against Germany.

Cairo, 28th: About half of the new Legislature will be appointed by the Khedive, the rest being elected. Their powers will be strictly limited.

Paris, 29th: M. Ferry has declined to undertake the formation of a new Cabinet.—M. de Fallières has succeeded in forming a Coalition Cabinet. All the former members retain office, except M. Duclerc, General Billot, and Admiral Jaureguiberry.—General Thibaudin has been appointed Minister of War.—M. Tirard, the Minister of Finance, takes charge of the Ministry for Foreign Affairs *ad enterim*.—General Thibaudin is only appointed Minister of War *ad interim*. The Ministers of War and of the Marine and Colonies have not yet been appointed. M. Fallières has been appointed Minister for Foreign Affairs *ad enterim*.—The New Ministry will support the compromise effected with the Committee of the Chamber of Deputies.—There was a debate in the Chamber of Deputies to-day upon the subject, but the Chamber adjourned without anything of an eventful character taking place.

London, 29th : Obituary.—Major-General Edgar Clark.

30th: The Secretary of State for India has fixed the rate of exchange for Indian pay and allowances from next April at 1s. 7¾d.

Paris, 30th: General Campenon has been appointed Minister of War.—The debate in the Chamber of Deputies to-day was interrupted by the illness of M. Fallières, and was adjourned until Thursday.

London, 31*st*: At a meeting held here yesterday, Mr. Justin McCarthy, M.P., made an urgent appeal for the relief of those likely to suffer through the threatened famine in Ireland.

Paris, 31*st*: General Campenon having now declined to accept the portfolio of War Minister, General Thibaudin has been appointed Minister of War.—France has declined to accept the mediation of England in the Madagascar question.

Ismallia, 31*st*: The s. s. "Alsatia" is seriously aground in the Canal, and is unloading.

London, 1*st*; Mr. Gladstone returns from Cannes on the 10th instant.—Advices from Durban state that Cetewayo was installed yesterday as king. There was a gathering of 5,000 people to witness the ceremony.—The chiefs have expressed their dissatisfaction at the new conditions imposed upon them.—Mr. John Kynaston Cross, the Under Secretary for India, speaking to his constituents at Bolton yesterday, expressed his satisfaction at the abolition of the cotton duties. The Indian questions looming in the future were, he said, the rent question, local autonomy, army organization, finance,—all of which required the highest Statesmanship and will happily not be discussed in a party spirit. Mr. Cross said he trusted to Earl Kimberley's ability to bring about a satisfactory settlement of the above questions.

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For Naples—Colonel A Tulloch

For Messina—Mrs A Tamburino.

For Port Said—Mr Joseph Armao.

For Suez—Mr N Wallace and Mr and Mrs Cartwright

Per P and O Str *Mirzapore*, 2 :

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For Venice—Major D J Stewart, Mrs Hall, Two Misses Hall, Mr Howard Williams and Mr Low.

For Brindisi—Mr Ovan Ernsthausen, Major and Mrs Randell, Mr Macmillan and 2 children, Mr S G Parsons, Mr J G Swan, Mr Alfred Frere, and A Lady.

For Suez—Mr and Mrs Sutherland.

PASSENGERS ARRIVED.

Per P and O Str *Kashgar*, 30 :

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From Malta—Mr A G Robinson.

From Venice—Mr Rowett, Lieut-Col Watts and Brig-Surg W Watson.

From Brindisi—Mr W Bennett, Mr Davenport, Mr H R Stuart, Mr and Mrs Dawson, Mr and Miss Peile, Mr and Miss Beattie, Mr G C Walker, Mr A G Oldham, Mr J Inverarity, Mr J K Bythell, Mr T W Grant, Lieut-Col Stewart, Col C F Sharpe, Mr Wilson and Mr W P Foster.

From Aden—Armourer Sergt Williams.

Domestic Occurrence.

MARRIAGE.

Wells—Woosnam—January 10th, at Weston-super-Mare, Mr. Albert P. Wells, B.A., Cantab., L.R.C.P., &c., of Brighton, to Grace, daughter of late Major-Gen. J. B. Woosnam, Royal (Bombay) Horse Artillery.

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Subscriptions received from 27th January to 3rd February 1833.

Fred. Otto, 16th December 1883, Rs 7-10 ; Rev. G, H. Ferries, 9th July 1883, Rs. 7-10 ; Mrs. Mayes, 28th February 1833, Re. 1 ; Rev. W. Hill, 15th October 1883, Rs. 10.14 ; Mrs. Anderson, 1st November 1883, Rs. 10 14 ; Rev. N, E. Lunborg, 31st December 1883, Rs. 7-10; Paul Myatt, 31st December 1883, Rs. 7-12.

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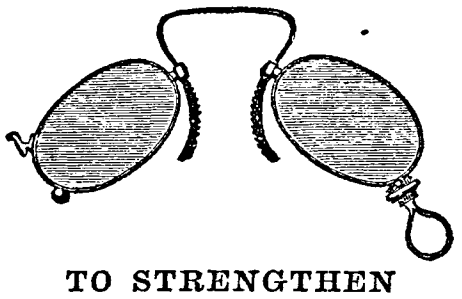

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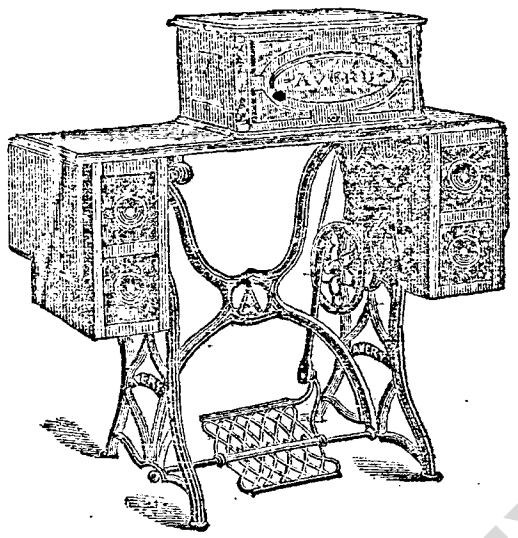

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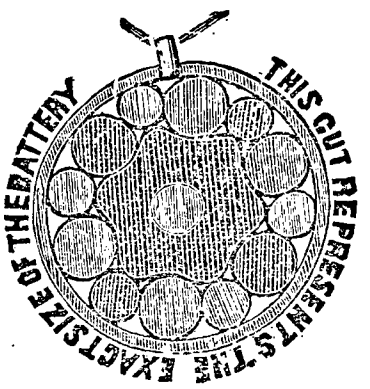

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